mains true to himself in opposition to him—at times when the youth must not understand the man or would be harmed by understanding him.

269.

THE EXPERIMENT OF HONESTY.—Young men, who wish to be more honest than they have been, seek as victim some one acknowledged to be honest, attacking him first with an attempt to reach his height by abuse—-with the underlying notion that this first experiment at any rate is void of danger. For just such a one has no right to chastise the impudence of the honest man.

270.

THE ETERNAL CHILD.—We think, short-sighted that we are, that fairy-tales and games belong to childhood. As if at any age we should care to live without fairy-tales and games! Our words and sentiments are indeed different, but the essential fact remains the same, as is proved by the child himself looking on games as his work and fairytales as his truth. The shortness of life ought to preserve us from a pedantic distinction between the different ages—as if every age brought something new—and a poet ought one day to portray a man of two hundred, who really lives without fairy-tales and games.

271.

EVERY PHILOSOPHY is THE PHILOSOPHY OF A PERIOD OF LIFE.—The period of life in. which a philosopher finds his teaching is manifested by his